

THE ORDINARY OF THE MASS

The priest pours wine and water into the chalice blessing the water but omitting it in Requiem Masses.

S. Benedicite.

P. In nomine Patris et Filii et Spiritus Sancti.

S. Amen.

In a High Mass, the chalice is prepared after the Epistle; in a Solemn High Mass, before the singing of the Gospel.

A. MASS OF THE CATECHUMENS

This part of the Mass is so called because the public penitents and catechumens were allowed to be present at it.

1. PREPARATION

The priest says in a low voice:

Actiones nostras, quaesumus Domine, aspirando praeveni et adjuvando proseguere; ut cuncta nostra operatio a te semper incipiat, et per te coepta finiat. Per Christum Dominum nostrum. Amen.

Then the priest descends to the foot of the altar, makes a profound inclination, and begins with the sign of the cross:

P. In nomine Patris et Filii et Spiritus Sancti. Amen.

P. Confitemini Domino quoniam bonus.

S. Quoniam in saeculum misericordia ejus.

P. Confiteor Deo omnipotenti, et beatæ Mariæ semper virgini, et beato Dominico patri nostro, et omnibus sanctis, et vobis, fratres, quia peccavi nimis, cogitatione, locutione, opere et omissione, mea culpa: precor vos orare pro me.

S. Misereatur tui omnipotens Deus et dimittat tibi omnia peccata tua: liberet te ab omni malo, salvet et confirmet in omni opere bono, et perducatur ad vitam æternam.

P. Amen.

THE ORDINARY OF THE MASS

The priest pours wine and water into the chalice blessing the water but omitting it in Requiem Masses.

S. Bless.

P. In the name of the Father and of the Son and of the Holy Ghost.

S. Amen.

In a High Mass, the chalice is prepared after the Epistle; in a Solemn High Mass, before the singing of the Gospel.

A. MASS OF THE CATECHUMENS

This part of the Mass is so called because the public penitents and catechumens were allowed to be present at it.

1. PREPARATION

The priest says in a low voice:

Prevent, O Lord, we beseech You, our actions by Your inspiration, and continue them by Your assistance; that every one of our works may begin always from You, and through You be ended: through Christ our Lord. Amen.

Then the priest descends to the foot of the altar, makes a profound inclination, and begins with the sign of the cross:

P. In the name of the Father and of the Son and of the Holy Ghost. Amen.

P. Praise the Lord for He is good.

S. For His mercy endures forever.

P. I confess to almighty God, to blessed Mary ever a virgin, to blessed Dominic our father, to all the saints and to you, brethren, that I have sinned exceedingly by thought, word, deed and omission, through my fault: I beseech you to pray for me.

S. May almighty God have mercy on you and forgive you all your sins: may He free you from all evil, strengthen and confirm you in every good work, and bring you to life everlasting.

P. Amen.

S. Confiteor Deo omnipotenti, et beatæ Mariæ semper virgini, et beato Dominico patri nostro, et omnibus sanctis, et tibi pater, quia peccavi nimis, cogitatione, locutione, opere et omissione, mea culpa: precor te orare pro me.

P. Misereatur vestri, omnipotens Deus, et dimittat vobis omnia peccata vestra: liberet vos ab omni malo, salvet, et confirmet in omni opere bono, et perducatur vos ad vitam æternam.

S. Amen.

P. Absolutionem et remissionem omnium peccatorum vestrorum, tribuat vobis omnipotens et misericors Dominus.

S. Amen.

P. Adjutorium nostrum in nomine Domini.

S. Qui fecit caelum et terram.

The priest goes up to altar, and inclining says:

P. Aufer a nobis, Domine, cunctas iniquitates nostras, ut ad Sancta Sanctorum, puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

After making the sign of the cross on the altar the priest kisses it; then signing himself, he goes to the missal to read the office:

OFFICIUM

Turn to the Mass of the Day

P. Kyrie eleison. *S.* Kyrie eleison. *P.* Kyrie eleison. *S.* Christe eleison. *P.* Christe eleison. *S.* Christe eleison. *P.* Kyrie eleison. *S.* Kyrie eleison. *P.* Kyrie eleison.

THE GLORIA

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te.

S. I confess to almighty God, to blessed Mary ever a virgin, to blessed Dominic our father, to all the saints and to you father, that I have sinned exceedingly by thought, word, deed and omission, through my fault: I beseech you to pray for me.

P. May almighty God have mercy upon you and forgive you all your sins; may He free you from all evil, strengthen and confirm you in every good work, and bring you to life everlasting.

S. Amen.

P. May the almighty and merciful Lord grant you absolution and remission of all your sins.

S. Amen.

P. Our help is in the name of the Lord.

S. Who made heaven and earth.

The priest goes up to altar, and inclining says:

P. Take away from us all our iniquities, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies: through Christ our Lord. Amen.

After making the sign of the cross on the altar the priest kisses it; then signing himself, he goes to the missal to read the office:

THE OFFICE

Turn to the Mass of the Day

P. Lord have mercy on us. *S.* Lord have mercy on us. *P.* Lord have mercy on us. *S.* Christ have mercy on us. *P.* Christ have mercy on us. *S.* Christ have mercy on us. *P.* Lord have mercy on us. *S.* Lord have mercy on us. *P.* Lord have mercy on us.

THE GLORIA

Glory to God in the highest, and on earth peace to men of good will. We praise You. We bless You.

Adoramus te. Glorificamus te. Gratias agimus tibi, propter magnam gloriam tuam: Domine Deus, rex caelestis, Deus Pater omnipotens. Domine, Fili unigenite, Jesu Christe: Domine Deus, Agnus Dei, Filius Patris: qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

The Gloria is omitted on Ferial days and when the priest uses purple or black vestments.

2. INSTRUCTION

The priest turns to the people, and says:

P. Dominus vobiscum. S. Et cum spiritu tuo.

He then reads the Collect.

ORATIO

Turn to the Mass of the Day

At the end of the Collect the server answers: Amen. Then follow the Epistle and the Responsory, after which, going to the Gospel side of the altar he says in a low voice:

P. Dominus sit in corde meo et in labiis meis ad pronuntiandum sanctum evangelium pacis.

He begins the Gospel by saying:

P. Dominus vobiscum. S. Et cum spiritu tuo.

P. Sequentia sancti evangelii secundum . . .

S. Gloria tibi Domine.

While saying this he signs himself with the thumb on forehead, lips and heart, and then blesses himself with the ordinary sign of the cross.

We adore You. We glorify You. We give You thanks for Your great glory: O Lord God, heavenly king, God the Father almighty. O Lord Jesus Christ, the Only-begotten Son: O Lord God, Lamb of God, Son of the Father: who take away the sins of the world, have mercy on us. Who take away the sins of the world, receive our prayer. Who sit at the right hand of the Father, have mercy on us. For You only are holy. You only are Lord, You only, O Jesus Christ, are Most High, together with the Holy Spirit, in the glory of God the Father. Amen.

The Gloria is omitted on Ferial days and when the priest uses purple or black vestments.

2. INSTRUCTION

The priest turns to the people, and says:

P. The Lord be with you. S. And with your spirit.

He then reads the Collect.

THE COLLECT

Turn to the Mass of the Day

At the end of the Collect the server answers: Amen. Then follow the Epistle and the Responsory, after which, going to the Gospel side of the altar he says in a low voice:

P. May the Lord be in my heart and on my lips, that I may announce the gospel of peace.

He begins the Gospel by saying:

P. The Lord be with you. S. And with your spirit.

P. The continuation of the holy gospel according to . . .

S. Glory be to You, O Lord.

While saying this he signs himself with the thumb on forehead, lips and heart, and then blesses himself with the ordinary sign of the cross.

EVANGELIUM

Turn to the Mass of the Day

After the Gospel the priest first blesses himself, after which he kisses the book, saying:

P. Per evangelica dicta, deleantur nostra delicta.

The priest now begins the Creed (if the rubric orders one) in the middle of the altar, continuing it at the missal:

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum, non factum; consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de caelis (*hic genuflectitur*); et incarnatus est de Spiritu Sancto ex Maria virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum scripturas; et ascendit in caelum. Sedet ad dexteram Patris; et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam, sanctam, catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

THE GOSPEL

Turn to the Mass of the Day

After the Gospel the priest first blesses himself, after which he kisses the book, saying:

P. May our sins be washed away by the words of the gospel.

The priest now begins the Creed (if the rubric orders one) in the middle of the altar, continuing it at the missal:

I believe in one God, the Father, almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven (*here all kneel*); and was made flesh by the Holy Spirit, of the virgin Mary; **AND WAS MADE MAN.** He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the scriptures; and ascended into heaven. He sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; and His kingdom shall have no end. And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified; who spoke by the prophets. And I believe one, holy, catholic and apostolic church. I confess one baptism for the remission of sins. And I await the resurrection of the dead, and the life of the world to come. Amen.

B. MASS OF THE FAITHFUL**1. FROM THE OFFERTORY TO THE PREFACE**

P. Dominus vobiscum. *S.* Et cum spiritu tuo.

P. Oremus.

OFFERTORIUM

Turn to the Mass of the Day

P. Quid retribuam Domino pro omnibus quae retribuit mihi?

Taking up the chalice with the paten and host thereon, he says:

P. Calicem salutaris accipiam et nomen Domini invocabo.

While offering the chalice he says:

P. Suscipe sancta Trinitas hanc oblationem, quam tibi offero in memoriam passionis Domini nostri Jesu Christi: et praesta, ut in conspectu tuo tibi placens ascendat, et meam et omnium fidelium salutem operetur aeternam.

In Solemn Masses the incense is used here.

He now washes his fingers, saying at the same time:

Lavabo inter innocentes manus meas, et circumdabo altare tuum Domine: ut audiam vocem laudis, et enarrem universa mirabilia tua. Domine dilexi decorem domus tuae, et locum habitationis gloriae tuae.

Bowing down in the middle of the altar he says:

In spiritu humilitatis, et in animo contrito, suscipiamur Domine a te: et sic fiat sacrificium nostrum, ut a te suscipiatur hodie, et placeat tibi Domine Deus.

He turns to the people inviting them to unite themselves with him in the Mass:

B. MASS OF THE FAITHFUL**1. FROM THE OFFERTORY TO THE PREFACE**

P. The Lord be with you. *S.* And with your spirit.

P. Let us pray.

THE OFFERTORY

Turn to the Mass of the Day

P. What shall I render to the Lord for all that he has rendered to me?

Taking up the chalice with the paten and host thereon, he says:

P. I will take the chalice of salvation and will call upon the name of the Lord.

While offering the chalice he says:

P. Receive, O holy Trinity, this offering, which I present to You in memory of the passion of our Lord Jesus Christ; and grant that it may ascend to You worthily in Your sight, and may bring about my eternal salvation and that of all the faithful.

In Solemn Masses the incense is used here.

He now washes his fingers, saying at the same time:

I will wash my hands among the innocent, and will compass Your altar, O Lord: that I may hear the voice of Your praise, and tell of all Your wondrous works. I have loved, O Lord, the beauty of Your house, and the place where Your glory dwells.

Bowing down in the middle of the altar he says:

In a humble spirit and with a contrite heart may we be received by You, O Lord: and may our sacrifice be so performed that it be received by You this day, and be pleasing to You, O Lord God.

He turns to the people inviting them to unite themselves with him in the Mass:

Orate fratres, ut meum ac vestrum pariter in conspectu Domini sit acceptum sacrificium.

Turning back to the altar he says:

Domine, exaudi orationem meam: et clamor meus ad te veniat.

SECRETA

Turn to the Mass of the Day

After the Secret prayers he says aloud:

P. Per omni saecula saeculorum. S. Amen.

2. THE PREFACE TO THE CANON OF THE MASS

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Sursum corda.

S. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

S. Dignum et justum est.

(No. 8.) PREFACE OF THE HOLY TRINITY

This Preface is said on all Sundays of the year which have no special Preface. Prefaces for particular seasons or feasts are indicated in the Mass of the Day.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis, sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietates, et in essentia unitas, et in maiestate adoretur aequalitas.

Pray, brethren, that my sacrifice and yours may be pleasing in the sight of the Lord.

Turning back to the altar he says:

O Lord hear my prayer: and let my cry come to You.

THE SECRET

Turn to the Mass of the Day

After the Secret prayers he says aloud:

P. Forever and ever. S. Amen.

2. THE PREFACE TO THE CANON OF THE MASS

P. The Lord be with you.

S. And with your spirit.

P. Lift up your hearts.

S. We have lifted them up to the Lord.

P. Let us give thanks to the Lord our God.

S. It is fitting and just.

(No. 8.) PREFACE OF THE HOLY TRINITY

This Preface is said on all Sundays of the year which have no special Preface. Prefaces for particular seasons or feasts are indicated in the Mass of the Day.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God. Who with Your Only-begotten Son and Holy Spirit are one God and one Lord: not in the oneness of a single person but in the trinity of one substance. For that which by Your revelation we believe of Your glory, the same we believe of Your Son, and the same of the Holy Spirit, without difference or distinction. So that in confessing the true and everlasting Deity we adore distinction of persons, unity of essence, and equality in majesty. Which the

Quam laudant angeli, atque archangeli, cherubim quoque, ac seraphim, qui non cessant clamare quotidie, una voce dicentes:

THE SANCTUS

Sanctus, Sanctus, Sanctus Dominus Deus sabaoth. Pleni sunt caeli et terra gloria tua: Hosanna in excelsis. Benedictus, qui venit in nomine Domini. Hosanna in excelsis.

(No. 17.) COMMON PREFACE

Said on all Feasts and Ferias having no proper Preface.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli adorant dominationes tremunt potestates; caeli, caelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes:

THE SANCTUS

Sanctus, Sanctus, Sanctus Dominus Deus sabaoth. Pleni sunt caeli et terra gloria tua: Hosanna in excelsis. Benedictus, qui venit in nomine Domini. Hosanna in excelsis.

THE CANON OF THE MASS

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus: uti accepta habeas, et benedixisti, *he makes the sign of the cross over the offerings three times.*

dicas haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata: in primis quae tibi offerimus pro

angels and archangels, the cherubim also and the seraphim praise, who cease not to cry out daily with united voice, saying:

THE SANCTUS

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of Your glory: Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna in the highest. ‘

(No. 17.) COMMON PREFACE

Said on all Feasts and Ferias having no proper Preface.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God through Christ our Lord. Through whom the angels praise Your majesty the dominations adore it and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray You join our voices also, while we say in humble praise:

THE SANCTUS

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of Your glory: Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna in the highest.

THE CANON OF THE MASS

We therefore humbly pray and beseech You, most merciful Father, through Jesus Christ Your Son our Lord, that You would be pleased to accept and bless *Rising, he makes the sign of the cross over the offerings three times.*

these ✠ gifts, these ✠ offerings, these ✠ holy and unspotted sacrifices: which in the first place we offer

ecclesia tua sancta catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro *N.*, et antistite nostro *N.*, et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

THE COMMEMORATION OF THE LIVING

He joins his hands and calls to mind the living for whom he wishes to pray.

Memento Domine famulorum, famularumque tuarum *N.*, et *N.*, et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus; pro redemptione animarum suarum, pro spe salutis et incolumitatis suae, tibi que reddunt vota sua aeterno Deo, vivo et vero.

With hands extended he now says:

Communicantes, et memoriam venerantes, in primis gloriosae semper virginis Mariae, genitricis Dei, et Domini nostri Jesu Christi:

Except for the following special communicantes for different seasons of the year, the Canon is continued on page 630.

The following COMMUNICANTES are proper to the seasons.

In All Masses during Christmas Time:

Communicantes, et diem (at *Midnight Mass*: noctem) sacratissimum celebrantes, quo beatae Mariae intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriosae semper virginis Mariae, genitricis ejusdem Dei, et Domini nostri Jesu Christi; * sed et . . . (p. 630.)

In All Masses from the Epiphany to Jan. 13.

Communicantes, et diem sacratissimum celebrantes, quo Unigenitus tuus in tua tecum gloria coaeternus, in veritate carnis nostrae visibiliter corporalis apparuit: sed et memoriam venerantes, in primis gloriosae semper virginis Mariae, genitricis ejusdem Dei, et Domini nostri Jesu Christi; * sed et . . . (p. 630.)

You for Your holy catholic Church; be pleased to grant her peace, to protect, unite and govern her throughout the whole world, together with Your servant our Pope, N., and our bishop, N., and all orthodox believers and worshipers of the catholic and apostolic faith.

THE COMMEMORATION OF THE LIVING

He joins his hands and calls to mind the living for whom he wishes to pray.

Be mindful, O Lord, of Your servants and handmaids, N., and N., and of all here present whose faith and devotion are known to You: for whom we offer, or who offer up to You, this sacrifice of praise for themselves and theirs; for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to You, the eternal, living and true God.

With hands extended he now says:

In communion with, and venerating in the first place, the memory of the glorious Mary, ever-virgin, mother of our God and Lord, Jesus Christ:

Except for the following special communicantes for different seasons of the year, the Canon is continued on page 631.

*The following COMMUNICANTES are proper to the seasons.
In All Masses during Christmas Time:*

In communion with, and celebrating, the most holy day, (at Midnight Mass: night) on which the stainless virginity of the blessed Mary brought forth a Savior to this world; also venerating first of all the memory of the glorious Mary, ever a virgin, mother of the same God and Lord Jesus Christ; * also of . . . (p. 631.)

In all Masses from the Epiphany to Jan. 13.

In communion with, and celebrating, the most holy day on which Your Only-begotten Son, co-eternal with You in Your glory, visibly appeared in the truth of our corporal nature; and also venerating first of all the memory of the glorious Mary, ever a virgin, mother of the same God and Lord Jesus Christ; * also of . . . (p. 631.)

*sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Batholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum: Amen.

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae,**

In All Masses during Easter Time:

Communicantes, et diem sacratissimum celebrantes (*on Easter Vigil: noctem sacratissimam*) resurrectionis Domini nostri Jesu Christi secundum carnem; sed et memoriam venerantes, in primis gloriosae semper virginis Mariae, genitricis ejusdem Dei, et Domini nostri Jesu Christi; *sed et . . . (*ut supra*).

In All Masses during Ascension Time:

Communicantes, et diem sacratissimum celebrantes, quo Dominus noster, unigenitus Filius tuus, unitam sibi fragilitatis nostrae substantiam in gloriae tuae dextera collocavit: sed et memoriam venerantes, in primis gloriosae semper virginis Mariae, genitricis ejusdem Dei, et Domini nostri Jesu Christi; *sed et . . . (*ut supra*).

On the feast of Pentecost until the following Saturday, inclusively:

Communicantes, et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus apostolis in igneis linguis apparuit: sed et memoriam venerantes, in primis gloriosae semper virginis Mariae, genitricis Dei, et Domini nostri Jesu Christi; *sed et . . . (*ut supra*).

** *Add the following during Octaves of Easter and Pentecost:*

quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum,

*also of Your blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and of all Your saints: by whose merits and prayers grant that we may be defended in all things by Your protecting help: through the same Christ our Lord. Amen.

We therefore beseech You, O Lord, favorably to accept this offering of our service and that of all Your family,**

In All Masses during Easter Time:

In communion with, and celebrating, the most holy day (on *Easter Vigil*: the most holy night) of the resurrection of our Lord Jesus Christ according to the flesh; and also venerating first of all the memory of the glorious Mary, ever a virgin, mother of the same God and Lord Jesus Christ; *also of . . . (above).

In All Masses during Ascension Time:

In communion with, and celebrating, the most holy day on which our Lord, Your Only-begotten Son, set at the right hand of Your glory the substance of our frail nature, which He had united to Himself; and also venerating first of all the memory of the glorious Mary, ever a virgin, mother of the same God and Lord Jesus Christ; *also of . . . (above).

On the feast of Pentecost until the following Saturday, inclusively:

In communion with, and celebrating, the most holy day of Pentecost, on which the Holy Spirit appeared to the apostles in tongues of fire; and also venerating first of all the memory of the glorious Mary, ever a virgin, mother of the same God and Lord Jesus Christ; *also of . . . (above).

** Add the following during Octave of Easter and Pentecost: which we present to You for all those whom You have designed to regenerate by water and the Holy Spirit, granting them remission of all their sins;

quaesumus Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

He makes the sign of the cross three times over the offerings.

Quam oblationem tu Deus in omnibus, quaesumus, bene✠dictam, adscri✠ptam, ra✠tam, rationabilem, acceptabilemque facere digneris, ut no-

He makes the sign of the cross once over the host and once over the chalice.

bis Cor✠pus, et San✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui, pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas; et elevatis oculis in caelum ad te, Deum Patrem suum omnipotentem,

He makes the sign of the cross over the host.

tibi gratias agens, bene✠dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes:

HOC EST ENIM CORPUS MEUM

He kneels and adores the Sacred Host. He rises, lifts the Sacred Host for the people to adore; kneels again, placing the Sacred Host on the corporal. Then uncovering the chalice, he says:

Simili modo, postquam cenatum est, accipiens et hunc praeclarum calicem in sanctas ac venerabiles

He makes the sign of the cross over the chalice.

manus suas, item tibi gratias agens, bene✠dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes:

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI, MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

He adores the Blood, raises the chalice for the people, and again kneels. Rising, he says:

and to dispose our days in peace, and bid us be delivered from eternal damnation and be numbered among the company of Your elect: through Christ our Lord. Amen.

He makes the sign of the cross three times over the offerings.

Which oblation, we beseech You, O God, deign to make ✠ blessed, ✠ enrolled, ✠ established, reasonable and acceptable, that it may become for us

He makes the sign of the cross once over the host and once over the chalice.

the ✠ Body and ✠ Blood of Your most beloved Son, our Lord Jesus Christ.

Who the day before He suffered took bread into His holy and adorable hands; and with eyes lifted to You, O God, His almighty Father, giving thanks

He makes the sign of the cross over the host.

to You, did ✠ bless, break, and give to His disciples, saying: Take, all of you, and eat of this:

FOR THIS IS MY BODY

He kneels and adores the Sacred Host. He rises, lifts the Sacred Host for the people to adore; kneels again, placing the Sacred Host on the corporal. Then uncovering the chalice, he says:

In like manner after He had supped, taking also this precious chalice into His holy and adorable

He makes the sign of the cross over the chalice.

hands, and giving thanks to You. He ✠ blessed and gave to His disciples, saying: Take, all of you, and drink of this:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

He adores the Blood, raises the chalice for the people, and again kneels. Rising, he says:

Haec quotiescumque feceritis, in mei memoriam facietis.

He extends his arms in the form of a cross, saying:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta ejusdem Christi Filii tui Domini nostri tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis, offerimus praeclarae majestati tuae de tuis donis ac

He makes the sign of the cross over body and blood three times.

datis, hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, panem ✠ sanctum vitae aeternae, et calicem ✠ salutis perpetuae.

He extends his arms saying:

Supra quae propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justī Abel, et sacrificium patriarchae nostri Abrahāe, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

He now inclines profoundly.

Supplices te rogamus, omnipotens Deus, jube haec perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae; ut quotquot ex hac altaris participatione sacro-

He makes the sign of the cross over the Body, then over the Blood, then on himself.

sanctum Filii tui cor✠pus, et san✠guinem sumpserimus, omni benedictione caelesti, et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

As often as you shall do these things you shall do them in remembrance of me.

He extends his arms in the form of a cross, saying:

Wherefore, O Lord, we Your servants, as also Your holy people, calling to mind the blessed passion of the same Christ Your Son, our Lord, and also His resurrection from hell and glorious ascension into heaven, offer to Your most excellent majesty, of Your presents and gifts, a pure ✠ host, a

He makes the sign of the cross over body and blood three times.

holy ✠ host, a spotless ✠ host, the holy bread ✠ of eternal life, and the chalice ✠ of everlasting salvation.

He extends his arms saying:

Upon which be pleased to look with a gracious and kindly countenance, and to accept them, as You graciously were pleased to accept the gifts of Your just servant Abel, and the sacrifice of our patriarch Abraham and that which Your high priest Melchisedech offered to You, a holy sacrifice, a spotless host.

He now inclines profoundly.

We most humbly beseech You, almighty God, command these things to be carried by the hands of Your holy angel to Your altar on high, in the sight of Your divine majesty; that as many of us, as by participation at this altar shall receive the

He makes the sign of the cross over the Body, then over the Blood, then on himself.

most sacred ✠ body and ✠ blood of Your Son, may be filled with all heavenly ✠ blessing and grace: through the same Christ our Lord. Amen.

THE COMMEMORATION OF THE DEAD

Memento etiam, Domine, famulorum, famularumque tuarum, qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis, *N. et N.* Ipsi,

He pauses to think of the dead for whom he wishes to pray.

Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Raising his voice and striking his breast he says:

Nobis quoque peccatoribus: famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

He makes the sign of the cross three times. Then after genu-flecting he holds the Body in his fingers while making the sign of the cross three times over the chalice, once at its lip, and finally at its base.

Per quem haec omnia, Domine, semper bona creas, sanctiꝫficas, viviꝫficas, beneꝫdicis, et praestas nobis. Per ꝫ ipsum, et cum ꝫ ipso, et in ꝫ ipso est tibi Deo Patri ꝫ omnipotenti, in unitate Spiritus ꝫ Sancti, omnis honor et gloria:

Raising his voice he says:

P. Per omnia saecula saeculorum. **S.** Amen.

Oremus. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

THE COMMEMORATION OF THE DEAD

Be mindful, also O Lord, of Your servants and handmaids who are gone before us with the sign of faith, and sleep in the sleep of peace, N. and N. To

He pauses to think of the dead for whom he wishes to pray.
these, O Lord, and to all who rest in Christ, grant, we beseech You, a place of refreshment, light and peace: through the same Christ our Lord. Amen.

Raising his voice and striking his breast he says:

And to us sinners, Your servants, trusting in Your boundless mercies, be pleased to grant some part and fellowship with Your holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Your saints, into whose company we beseech You to admit us, not considering our merit, but freely pardoning our offenses: through Christ our Lord.

He makes the sign of the cross three times. Then after genuflecting he holds the Body in his fingers while making the sign of the cross three times over the chalice, once at its lip, and finally at its base.

By whom, O Lord, You always create, ✠ sanctify, ✠ endow with life, ✠ bless, and give us these good things. Through ✠ Him, and with ✠ Him, and in ✠ Him, all honor and glory is given to You, God, ✠ the Father almighty in the unity of the ✠ Holy Spirit.

Raising his voice he says:

P. Forever and ever. S. Amen.

Let Us Pray. Taught by Your saving precepts and following Your divine directions, we presume to say:

Pater noster qui es in caelis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

S. Sed libera nos a malo. P. Amen.

He joins his hands.

Libera nos, quaesumus Domine, ab omnibus malis, praeteritis, praesentibus, et futuris; et intercedente beata et gloriosa semper virgine Dei genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

After dividing the Body, raising his voice, he says:

P. Per omnia saecula saeculorum. S. Amen.

He makes the sign of the cross three times with a particle of the Body.

P. Pax ✠ Domini sit ✠ semper vobis ✠ cum. S. Et cum spiritu tuo.

THE AGNUS DEI AND COMMUNION

Agnus Dei, qui tollis peccata mundi, miserere nobis. (Dona eis requiem.)

Agnus Dei, qui tollis peccata mundi, miserere nobis. (Dona eis requiem.)

Agnus Dei, qui tollis peccata mundi, dona nobis pacem. (Dona eis requiem sempiternam.)

In Masses for the Dead, the first two invocations are: Dona eis requiem, and the third is: Dona eis requiem sempiternam.

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation.

S. But deliver us from evil. *P.* Amen.

He joins his hands.

Deliver us, we beseech You, O Lord, from all evils, past, present and to come; and by the intercession of the blessed and glorious Mary, ever a virgin, mother of God, together with Your blessed apostles Peter and Paul, and Andrew, and all the saints, graciously grant peace in our days; that by the help of Your mercy we may be always free from sin, and secure from every disturbance: through the same Jesus Christ Your Son, our Lord, who with You in the unity of the Holy Spirit lives and reigns, God.

After dividing the Body, raising his voice, he says:

P. Forever and ever. *S.* Amen.

He makes the sign of the cross three times with a particle of the Body.

P. May the peace ☩ of the Lord be ☩ always ☩ with you. *S.* And with your spirit.

THE AGNUS DEI AND COMMUNION

Lamb of God, who takest away the sins of the world, have mercy on us. (Grant them peace.)

Lamb of God, who takest away the sins of the world, have mercy on us. (Grant them peace.)

Lamb of God, who takest away the sins of the world, grant us peace. (Grant them eternal peace.)

In Masses for the Dead, the first two invocations are: Grant them peace, and the third is: Grant them eternal peace.

Haec sacrosancta commixtio corporis et sanguinis Domini nostri Jesu Christi fiat mihi, et omnibus sumentibus, salus mentis et corporis; et ad vitam aeternam promerendam atque capessendam prae-paratio salutaris. Per eundem Christum Dominum nostrum. Amen.

Bowing down he says:

Domine Jesu Christe Fili Dei vivi, que ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Receiving the Body and Blood the priest says:

Corpus et sanguis Domini nostri Jesu Christi custodiant me in vitam aeternam. Amen.

After the priest has received the Precious Blood the server recites the Confiteor for those who wish to receive Communion. The priest gives the Absolution, and then lifting the sacred host says:

Ecce Agnus Dei: ecce qui tollit peccata mundi.

Then he says three times:

Domine non sum dignus ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.

Then he distributes Holy Communion to the faithful saying:

Corpus Domini nostri Jesu Christi custodiat te in vitam aeternam. Amen.

He then washes his fingers saying:

May this most sacred commingling of the Body and Blood of our Lord Jesus Christ be to me and to all who receive it, health of mind and body, and a salutary preparation for meriting and obtaining eternal life: through the same Jesus Christ our Lord. Amen.

Bowing down he says:

O Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the cooperation of the Holy Spirit, have by Your death given life to the world, deliver me by this, Your most holy Body and Blood from all my iniquities and from all evils; and make me ever cling to Your commandments, and never let me be separated from You: who with the same God the Father and the Holy Spirit live and reign God forever and ever. Amen.

Receiving the Body and Blood the priest says:

May the Body and Blood of our Lord Jesus Christ keep me for eternal life. Amen.

After the priest has received the Precious Blood the server recites the Confiteor for those who wish to receive Communion. The priest gives the Absolution, and then lifting the sacred host says:

Behold the Lamb of God: behold Him who takes away the sins of the world.

Then he says three times:

Lord, I am not worthy that You should enter under my roof; say but the word and my soul shall be healed.

Then he distributes Holy Communion to the faithful saying:

May the Body of our Lord Jesus Christ preserve you for eternal life. Amen.

He then washes his fingers saying:

Quod ore sumpsimus, Domine, pura mente capiamus; ut de corpore et sanguine Domini nostri Jesu Christi fiat nobis remedium sempiternum. Amen.

When the priest has purified and covered the chalice, he reads the Communion Antiphon.

COMMUNIO

Turn to the Mass of the Day

P. Dominus vobiscum. S. Et cum spiritu tuo.

Then he reads the Postcommunion.

POSTCOMMUNIO

Turn to the Mass of the Day

At the end of the Postcommunion, the server replies: Amen

CONCLUSION

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Ite, missa est.

S. Deo gratias.

When the Gloria has been omitted he says:

P. Benedicamus Domino.

S. Deo gratias.

In Masses for the dead he says:

P. Requiescant in pace.

S. Amen.

Bowing before the altar he says:

Placeat tibi sancta Trinitas obsequium servitutis meae; et praesta ut sacrificium, quod oculis tuae majestatis indignus obtuli tibi sit acceptabile, mihi-que, et omnibus pro quibus illud obtuli, sit te miserante propitiabile. Per Christum Dominum nostrum. Amen.

May we receive with a pure heart, O Lord, what we have received on our lips; so that of the Body and Blood of our Lord Jesus Christ there may be made for us an everlasting healing. Amen.

When the priest has purified and covered the chalice, he reads the Communion Antiphon.

COMMUNION

Turn to the Mass of the Day

P. The Lord be with you. S. And with your spirit.

Then he reads the Postcommunion.

POSTCOMMUNION

Turn to the Mass of the Day

At the end of the Postcommunion, the server replies: Amen

CONCLUSION

P. The Lord be with you.

S. And with your spirit.

P. Go, you are dismissed.

S. Thanks be to God.

When the Gloria has been omitted he says:

P. Let us bless the Lord.

S. Thanks be to God.

In Masses for the dead he says:

P. May they rest in peace.

S. Amen.

Bowing before the altar he says:

May the performance of my homage be pleasing to You, O holy Trinity; and grant that the sacrifice which I, unworthy as I am, have offered up in the sight of Your majesty may be acceptable to You, and through Your mercy may it be an atonement for me and for all those for whom I have offered it: through Christ our Lord. Amen.

THE BLESSING

Benedictio Dei omnipotentis, Patris, ☩ et Filii, et Spiritus sancti, descendat super vos et maneat semper. S. Amen.

Turning towards the Gospel side of the altar he says:

P. Dominus vobiscum. S. Et cum spiritu tuo.

While signing himself, he says:

P. Initium sancti evangelii secundem Joannem.
S. Gloria tibi Domine.

THE LAST GOSPEL

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil. Quod factum est in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, et omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (*Hic genuflectitur.*) ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. S. Deo gratias.

THE BLESSING

May the blessing of almighty God, Father, ✠ Son, and Holy Spirit descend upon you and remain with you always. S. Amen.

Turning towards the Gospel side of the altar he says:

P. The Lord be with you. S. And with your spirit.

While signing himself, he says:

P. The beginning of the holy gospel according to St. John.

S. Glory be to You, O Lord.

THE LAST GOSPEL

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was made nothing that has been made. In Him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the Light, that all might believe through Him. He was not himself the Light, but was to bear witness to the Light. It was the true Light that enlightens every man who comes into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But to as many as received Him He gave the power of becoming sons of God; to those who believe in His name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of GOD. AND THE WORD WAS MADE FLESH, (*Here all genuflect*) and dwelt among us. And we saw His glory, the glory as of the Only-begotten of the Father, full of grace and of truth. S. Thanks be to God.

PROPER PREFACES

No. 1. PREFACE OF THE NATIVITY

This Preface is said from Christmas Day to the Epiphany, and on the Feast of the Purification.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æternæ Deus. Quia per incarnati verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, etc. (p. 626).

No. 2. PREFACE OF THE EPIPHANY

The following Preface is said on the Feast of the Epiphany, January 6, until January 13.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æternæ Deus. Quia cum Unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cælestis exercitus hymnum gloriæ tuæ canimus sine fine dicentes: Sanctus, etc. (p. 626).

No. 3. PREFACE FOR LENT

This Preface is said from Ash Wednesday through the Saturday before Passion Sunday, except on those Feasts which have a proper Preface.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine

PROPER PREFACES

No. 1. PREFACE OF THE NATIVITY

This Preface is said from Christmas Day to the Epiphany, and on the Feast of the Purification.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God. For by the mystery of the Word made flesh, a new ray of Your brightness has shone upon the eyes of our mind; so that seeing God in visible form we may be drawn by Him to the love of things unseen. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to Your glory, saying without ceasing: Holy, etc. (p. 627).

No. 2. PREFACE OF THE EPIPHANY

The following Preface is said from the Epiphany, January 6, until January 13.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God. Because when Your Only-begotten Son appeared in the substance of our mortal flesh He restored us by the new light of His own immortality. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to Your glory, saying without ceasing: Holy, etc. (p. 627).

No. 3. PREFACE FOR LENT

This Preface is said from Ash Wednesday through the Saturday before Passion Sunday, except on those Feasts which have a proper Preface.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to

sancte, Pater omnipotens, aeterne Deus. Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et praemia, per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; caeli caelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, etc. (p. 626).

No. 4.

PREFACE OF THE PASSION AND CROSS

The following Preface is said from Passion Sunday till Holy Thursday inclusive, except on Feasts which have a proper Preface; and on the Feasts of our Lord, the Holy Cross and the Precious Blood.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Qui salutem humani generis in ligno crucis constituisti, ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur; per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; caeli caelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, etc. (p. 626).

No. 5. PREFACE FOR EASTER

This Preface is said from Holy Saturday till the Vigil of the Ascension, except on Feasts which have a proper Preface. In the Mass on Holy Saturday is said: in hac potissimum nocte; on Easter Sunday and during the Octave: in hoc potissimum die; and during Pâschal time: in hoc potissimum.

Vere dignum et justum est, aequum et salutare, te quidem Domine omni tempore, sed in hoc potissi-

You, O holy Lord, Father almighty, eternal God. By bodily fasting You restrain our vices, lift up our minds, and give us virtue and reward, through Christ our Lord. Through whom the angels praise Your majesty, the dominations adore it, and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray You join our voices also, while we say with humble praise: Holy, etc. (p. 627).

No. 4.

PREFACE OF THE PASSION AND CROSS

The following Preface is said from Passion Sunday till Holy Thursday inclusive, except on Feasts which have a proper Preface; and on the Feasts of our Lord, the Holy Cross and the Precious Blood.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God. Who placed the salvation of mankind upon the tree of the cross, that whence came death, thence life might come; and He who overcame by the tree, on the tree also might be overcome; through Christ our Lord. Through whom angels praise Your majesty, the dominations adore it, and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray You join our voices also, while we say with humble praise: Holy, etc. (p. 627).

No. 5. PREFACE FOR EASTER

This Preface is said from Holy Saturday till the Vigil of the Ascension, except on Feasts which have a proper Preface. In the Mass on Holy Saturday is said: (more specially on this night); on Easter Sunday and during the Octave: (more especially on this day); and during Paschal time: (especially at this time).

It is truly fitting and just, right and salutary, to praise You, O Lord, at all times, but more especially

mun die (*vel in hoc potissimum*) gloriosius praedicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est agnus, qui abstulit peccata mundi; qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, (*p. 626*).

No. 6. PREFACE OF THE ASCENSION

Said on Ascension Day through Friday before the Vigil of Pentecost, except on Feasts which have a proper Preface.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte Pater omnipotens, aeterne Deus, per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in caelum, ut nos divinitatis suae tribueret esse participes. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc. (*p. 626*).

No. 7. PREFACE FOR PENTECOST

This is said on the Vigil, the Feast, and during the Octave. Also in Votive Masses of the Holy Spirit.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum. Qui ascendens super omnes caelos, sedensque ad dexteram tuam, promissum Spiritum Sanctum (hodierna die) in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat; sed et supernae virtutes, atque angelicae potestates hymnum gloriae tuae concinunt, sine fine dicentes: Sanctus, etc. (*p. 626*).

on this day (*or* at this time) when Christ our Pasch was sacrificed. For He is the true lamb that has taken away the sins of the world; who by dying destroyed our death and by rising again has restored our life. And therefore with the angels and archangels, the thrones and dominations, and with all the heavenly host we sing a hymn to Your glory, saying without ceasing: Holy, etc. (*p.* 627).

No. 6. PREFACE OF THE ASCENSION

Said on Ascension Day through Friday before the Vigil of Pentecost, except on Feasts which have a proper Preface.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God, through Christ our Lord. Who after His resurrection appeared openly to all His disciples, and in their sight ascended into heaven, to make us partakers of His divinity. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to Your glory, saying without ceasing: Holy, etc. (*p.* 627).

No. 7. PREFACE FOR PENTECOST

This is said on the Vigil, the Feast, and during the Octave. Also in Votive Masses of the Holy Spirit.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God, through Christ our Lord. Who ascending above all the heavens and sitting at Your right hand sent down the promised Holy Spirit (this day) upon the children of adoption. Wherefore the whole world rejoices with exceeding great joy all the earth over; and the heavenly virtues with the angelic powers join in singing a hymn to Your glory, saying without ceasing: Holy, etc. (*p.* 627).

No. 9. PREFACE OF THE SACRED HEART

Said on the Feast and in Votive Masses of the Sacred Heart.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus: Qui Unigenitum tuum in cruce pendentem lancea militis transfigi voluisti, ut apertum Cor, divinae largitatis sacrarium, torrentes nobis funderet miserationis et gratiae, et quod amore nostri flagrare numquam destitit, piis esset requies et paenitentibus pateret salutis refugium. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc. (p. 626).

No. 10. PREFACE OF CHRIST THE KING

Said on the Feast and in Votive Masses of Christ the King.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus: qui unigenitum Filium tuum Dominum nostrum Jesum Christum, sacerdotem aeternum et universorum regem, oleo exsultationis unxisti, ut seipsum in ara crucis, hostiam immaculatam et pacificam offerens, redemptionis humanae sacramenta perageret: et suo subjectis imperio omnibus creaturis, aeternum et universale regnum, immensae tuae traderet majestati: regnum veritatis et vitae: regnum sanctitatis et gratiae: regnum justitiae, amoris et pacis. Et ideo cum angelis et archangelis, cum thronis et dominationibus cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, sanctus, etc. (p. 626).

No. 9. PREFACE OF THE SACRED HEART

Said on the Feast and in Votive Masses of the Sacred Heart.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God. Who willed that Your Only-begotten Son should be pierced by the soldier's lance as He hung upon the cross: that from His opened Heart, as from a sanctuary of divine bounty, might be poured out upon us streams of mercy and grace; and that in His heart always burning with love for us, the devout may find a haven of rest and the penitent a refuge of salvation. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to Your glory, saying without ceasing: Holy, etc. (*p.* 627).

No. 10. PREFACE OF CHRIST THE KING

Said on the Feast and in Votive Masses of Christ the King.

It is truly fitting and just, right and helpful to salvation, that we should at all times and in all places give thanks to You, O holy Lord, Father almighty, everlasting God; who anointed with the oil of gladness Your Only-begotten Son, our Lord Jesus Christ, the eternal priest and universal king, that He might accomplish the mystery of man's redemption by immolating Himself an unspotted sacrifice and peace-offering, on the altar of the cross; and having subjected all creatures to His dominion, might deliver up to Your infinite majesty an eternal and universal kingdom: a kingdom of truth and life; a kingdom of sanctification and grace; a kingdom of justice, love and peace. Therefore with the angels and archangels, the thrones and dominations, all the heavenly host, we sing a hymn to Your glory, saying without ceasing: Holy, etc. (*p.* 627).

No. 11. PREFACE OF OUR BLESSED LADY

Said on all feasts and Votive Masses in honor of Mary, except the Purification. On the Annunciation, Visitation, Assumption, Nativity, Presentation, and Immaculate Conception, the name of the feast is inserted in the Preface. On the feast of Our Lady of Mount Carmel, the phrase "in commemorating" (commemoratione) is said instead of the name of the feast, and on Saturday and votive Masses, the phrase "in venerating" (veneratione).

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere Domine sancte, Pater omnipotens, aeterne Deus. Et te in . . . beatæ Mariæ semper virginis exsultantibus animis laudare, benedicere, et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, mundo lumen æternum effudit, Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; cæli, cælorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, etc. (p. 626).

No. 12. PREFACE OF ST. JOSEPH

It is said on all Feasts of St. Joseph and in Votive Masses.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Et te in festivitate beati Joseph debitis magnificare præconiis, benedicere et prædicare. Qui et vir justus, a te Deiparae virgini sponsus est datus, et fidelis servus ac prudens, super familiam tuam est constitutus, ut Unigenitum tuum Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Jesum Christum Dominum nostrum. Per quem

No. 11. PREFACE OF OUR BLESSED LADY

Said on all feasts and Votive Masses in honor of Mary, except the Purification. On the Annunciation, Visitation, Assumption, Nativity, Presentation, and Immaculate Conception, the name of the feast is inserted in the Preface. On the feast of Our Lady of Mount Carmel, the phrase "in commemorating" (commemoratione) is said instead of the name of the feast, and on Saturday and votive Masses, the phrase "in venerating" (veneratione).

It is truly fitting and just, right and salutary, that we should always and in all places give You thanks, O holy Lord, Father almighty, eternal God. And that we should with glad hearts praise, bless and glorify You on the . . . of the blessed Mary, ever a virgin. Who by the overshadowing of the Holy Spirit conceived Your Only-begotten Son, and without losing the glory of her virginity gave to the world the eternal light, Jesus Christ our Lord. Through whom the angels praise Your majesty, the dominations adore it, and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray You join our voices also, while we say with lowly praise: Holy, etc. (p. 627).

No. 12. PREFACE OF ST. JOSEPH

It is said on all Feasts of St. Joseph and in Votive Masses.

It is truly fitting and just, right and salutary, that we should always and in all places give You thanks, O holy Lord, Father almighty, eternal God. And with due praises magnify, bless and glorify You on the feast of blessed Joseph. For he is the just man whom You gave as spouse to the virgin mother of God and who, a faithful and prudent servant, was set over Your family, that with fatherly care he might guard Your Only-begotten Son, who was conceived by the overshadowing of the Holy Spirit, Jesus Christ our Lord. Through whom the angels

majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; caeli caelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes: Sanctus, etc. (*p. 626*).

No. 13. PREFACE OF THE APOSTLES

Said on Feasts of the Apostles and Evangelists, except St. John, December 27.

Vere dignum et justum est, aequum et salutare, te Domine suppliciter exorare, ut gregem tuum pastor aeternae non deseras, sed per beatos apostolos tuos continua protectione custodias; ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti praeesse pastores. Et ideo cum angelis et archangelis, cum thronis et dominationibus; cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc. (*p. 626*).

No. 14. PREFACE OF ST. DOMINIC

It is said on his Feasts and in Votive Masses.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus. Qui in tuae sanctae ecclesiae decorem ac tutamen apostolicam vivendi formam per beatissimum patriarcham Dominicum, renovare voluisti. Ipse enim, genitricis Filii tui semper ope suffultus, praedicatione sua compescuit haereses, fidei pugiles gentium in salutem instituit, et innumeras animas Christo lucrificavit. Sapientiam ejus narrant populi, ejusque laudes nuntiat ecclesia. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc. (*p. 626*).

praise Your majesty, the dominations adore it, and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray You join our voices, while we say with humble praise: Holy, etc. (p. 627).

No. 13. PREFACE OF THE APOSTLES

On Feasts of the Apostles and Evangelists, except December 27.

It is truly fitting and just, right and salutary, humbly to beseech You, O Lord, the eternal shepherd, not to forsake Your flock, but through Your blessed apostles to keep a continual watch over it; that it may be governed by those same rulers, whom, as vicars of Your work, You have appointed to be shepherds over it. And therefore with the angels and archangels, the thrones and dominations, and with all the heavenly host, we sing a hymn to Your glory, saying without ceasing: Holy, etc. (p. 627).

No. 14. PREFACE OF ST. DOMINIC

It is said on his Feasts and in Votive Masses.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God. Who for the honor and defense of Your Church wished to revive through the blessed patriarch Dominic the apostolic form of life. For he, supported always by the power of Your Son's mother, overcame heresy by his preaching, established an order of champions of the faith for the salvation of the nations, and won innumerable souls for Christ. The nations speak of his wisdom, and the Church declares his praise. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to Your glory, saying: Holy, etc. (p. 627).

No. 15.

PREFACE OF ST. THOMAS AQUINAS

To be said on all Feasts of St. Thomas, and in Votive Masses.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus. Qui beatum Thomam Doctorem, vitae innocentia et ingenii sublimitate vere angelicum, in Ecclesia tua suscitare voluisti, ut eam saluberrima et firmissima communiret doctrina, et solis instar illustraret: cuius sapientiam, omnibus praecipue commendatam, totus admiratur orbis terrarum. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, etc. (*p.* 626).

No. 16. PREFACE OF
OUR HOLY FATHER ST. FRANCIS

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus. Qui venerandum Confessorem famulum tuum beatum Franciscum, tua, Deus, altissima bonitate et clementia, Sanctorum tuorum meritis et virtutibus sublimasti. Mentemque ipsius, Sancti Spiritus operatione, amor ille Seraphicus ardentissime incendit interius; cuiusque corpus sacris Stigmatibus insignivit exterius, signo Crucifixi Jesu Christi Domini nostri. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; caeli, caelorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, etc. (*p.* 626).

No. 15.

PREFACE OF ST. THOMAS AQUINAS

To be said on all Feasts of St. Thomas, and in Votive Masses.

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O Holy Lord, Father Almighty, eternal God. You have willed to raise up as a Doctor in Your Church the blessed Thomas, an Angel in purity of life and elevation of mind, who should everywhere establish sound and saving doctrine, and like a star, light up the Heavens, and whose wisdom, extolled by all, should win the admiration of the world. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to Your glory, saying: Holy, etc. (p. 627).

No. 16. PREFACE OF
OUR HOLY FATHER ST. FRANCIS

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God. Who, by Your most high goodness and mercy, O God, through the merits and virtues of Your saints, have exalted Your servant the blessed Francis as a Confessor for our veneration. Whose mind, by the working of the Holy Spirit, inwardly enkindled most ardently that seraphic love; and marked his body outwardly with the holy stigmata, the sign of Jesus Christ Our Lord Crucified. Through whom the angels praise Your majesty, the dominations adore it, and the powers are in awe; the heavens and the virtues of heaven and the blessed seraphim celebrate it with united joy. With these we pray You join our voices also, while we say with humble praise: Holy, etc. (p. 627).

PRAYERS TO BE SAID AFTER LOW MASS

Hail Mary, full of grace, etc.

This is repeated a second and a third time.

Hail, holy Queen, mother of mercy, hail, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy toward us; and after this our exile, show unto us the blessed fruit of thy womb Jesus. O clement, O loving, O sweet virgin Mary.

℣. Pray for us, O holy mother of God.

℟. That we may be made worthy of the promises of Christ.

Let Us Pray.

O God, our refuge and our strength, look down in mercy on thy people who cry to thee; and by the intercession of the glorious and immaculate virgin Mary, mother of God, of St. Joseph her spouse, of thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy mother the church. Through Christ our Lord. Amen.

Holy Michael archangel, defend us in battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, prince of the heavenly host, by the power of God thrust down to hell satan and all wicked spirits, who wander through the world for the ruin of souls. Amen.

Most sacred heart of Jesus, have mercy upon us.

This aspiration is repeated three times.